THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And we know that all things work together for good to them that love God, to them who are the called according to his purpose*" (ROM. 8: 28).

No. 11, Vol. LXXIX. Thursday, March 15, 1917. Price One Penny.

A GREETING FROM ZION.

[THIS communication was sent as a New Year's greeting. It is somewhat belated, but it is just as good reading now.—ED.]

Once again the hand of time turns over another page in the world's history. For the eastern continents it surely has been one of the blackest the angels' eyes ever looked upon since the world began, and the record is one to make all who read blush with shame; to think that in this, the twentieth century of the Christian era, men have so little of the spirit of Christianity in their hearts as they prove themselves to have to-day!

Some people, for some unexplained reason, fail to appreciate the gospel of love; men think it effeminate, a sign of weakness, and they would die rather than be seen to shed a tear, and yet—would any man accuse the Christ man of effeminacy? Grand, fearless, a peer amongst peers—the only king amidst a multitude of slaves, He stood before Pilate, with silent dignity, more impressive than all the noisy clamors of the rabble crowd around Him; yes, He alone stood crowned king in the midst of a multitude of slaves. Yet we are told that this grandest embodiment of manhood and strength the world has ever beheld *loved* even His enemies, and was not ashamed of the tears that welled from a heart touched with sympathy for suffering humanity; and if the people of to-day had just the tiniest, most infinitesimal portion of this same love in their hearts for their fellowmen, the devil would be brooding in darkness instead of riding triumphant in his chariot.

Do you not know that when he and his host were cast out of heaven, as soon as they recovered from the shock of their fall, they held counsel as to how they might be avenged? And what was the most telling plan they could devise? Just this—always,

at all times, in all seasons, anywhere, everywhere, to counteract the purpose of the great God. For that time He most certainly was victorious; but Satan was far too mighty a spirit to give up at the first defeat, and much as I hate the spirit of discord and all things evil that emanate from him, I must confess I feel compelled to stand as an admirer of his satanic majesty. He is so persistent, so determined to accomplish what he has set out to do. The final odds are all against him, and yet, Forward! Onward! is ever his battle-cry. Think of it! He has pitted himself against God who made him, and has dared to enter the lists with Him. Is there not something majestically grand about such a spirit? Why, with a few such spirits on the Lord's side, we could compel worlds to do our bidding; war would be forced to cease, and peace would triumph gloriously.

And now for my message to the saints and elders. Are we going to be outrivalled by Lucifer, Son of the Morning though he was, great though he still is? Are we going to be outrivalled by him? Is his cause more to him than the one we have espoused is to us? To thwart the plan of salvation is *his* plan, and it almost looks as if he were succeeding.

We, the saints of God, permitted to come to earth in this glorious dispensation, have a cause to uphold; we are soldiers in the Lord's army, Pitted against us is an innumerable force of indomitable spirits, headed by Lucifer. Say! oh say! are we going to be less valiant than he is, whose cause we seek to destroy? Hate, dissension, greed, lust, love of self, pure selfishness, are his weapons, and, as a past master, he wields them all; we are forbidden to fight except with one weapon—the jewelled cord of love. We must fight with that—the calm, holy love of God dwelling in our souls, and with the perseverance, determination, indomitable will of the adversary aflame in our hearts; with every fibre of our beings ablaze with zeal for the cause of truth and right. Come, saints and elders of the living God! The victory is ours. Great as the author of evil undoubtedly is, we have a power in our hands that can crush him to pieces; but by the kingship of self-control alone can this mighty work be done. It is an individual matter, and as individuals we must fight, and the very first step is to observe the Word of Wisdom. If there is a saint with a teapot in her possession, take it into the backyard and smash it, then pick up the pieces and put them in a conspicuous place; let them stand as a witness to your determination to crush the power of the author of sin, and say, "That is my first step in the great plan of conquering his satanic majesty." Soon you will find other things to do, and you will glory in enlarging your part in the great plan. Then, there is that little member that causes more trouble than the sword. Watch it. It is just as easy to say sweet words as bitter, and it takes no longer time; but, oh! the difference to the pleasure and happiness of those around you! You may think you are weak,

and of no value. Did it ever strike you that the weakest may become the strongest? The mighty oak—monarch of the forest—was at one time nothing but a tiny acorn. Is the acorn the only thing on earth capable of expansion? Is the lord of all creation alone to walk in beaten tracks and never soar to the heights he was meant to attain? Never in the world's history was there a grander opportunity for the saints of God to fly their colors.

"Peace I leave with you," said the Author of peace. My brothers and sisters, beloved of the Lord, is this peace within your soul? Is every one around you drawn to you by the peace and love that radiate from your soul, warming and cheering all with whom you come in contact? Are you as "a thing apart," because of the knowledge of the truth that is yours? Are you *in* the world, yet not *of* it? Have you realized that the richest people on earth are the poor ones? Do you know that the gifts of most value are those which cost no money? At the beginning of the New Year, how stands your account at the bar of conscience? Which are you, king or slave?

A child was deploring the fact that she had no money to buy Christmas presents. "Childie," said her mother, "do you not know that the best gifts cost no money?" The child marvelled how this could be; then she went out and found a poor, old "grandma" living all alone and grieving that her eyes were so bad that she could no longer see to read. "Grandma," she said, "shall I read to you a little while?" "Oh, honey, if you would, I am sure the Lord would bless you." They spent two happy hours together, and from that day the child constituted herself "grandma's companion," and learnt, without a doubt, that the costliest gifts cost no money, and a millionaire could not buy them.

My brothers and sisters, across the "great expanse of waters," are there no lonely ones in your midst? Now that so much of the missionary work depends upon the converts, your opportunities are unbounded, and with so much sorrow, so many lonely hearts around, what could be greater, grander, nobler than carrying the message of peace and love to those whose hope for the future is but hazy?

Let it be our determination for the coming year, to outrival his satanic majesty. This will need every effort your make-up is capable of in grit, perseverance and dogged determination.

I know you are passing through a period of stress, sorrow, and pain, such as you have never known before, and my heart goes out to you in sympathy, and I pray that you may be steadfast and true to the end. You know,

"It is easy enough to be pleasant
When life goes by like a song;
But the man worth while is the man who can smile
When everything goes dead wrong."

If each one of us, as individuals, would but wake up and realize that heaven is made up of individuals, and, as individuals, we would determine to be "the man worth while," at the end of the year I am absolutely certain his satanic majesty, like Sandy Mackay, would "hae his doots" about his position.

I have not yet taken my position amongst the workers of the world, but I want to bear my testimony that though, as far as temporalities are concerned, I am a dead failure, the last six months of my life have been the most profitable, for I have learnt to "draw nigh to God," and like Paul I can say, "I have learnt in whatsoever state I am therewith to be content," and "the peace of God which passeth all understanding" surely rests within my soul, and I feel richer than all the millionaires combined, for each day our grand, old gospel becomes more precious to me, and my soul sings the great triumphal song, "Praise God from whom all blessings flow."

Be faithful, my brothers and sisters. Elders, honor your Priesthood. The Lord bless you all.

Ogden, Utah, U.S.A. MOLLIE HIGGINSON.

WHY I AM A "MORMON."

AT the present day the religion called "Mormonism" seems to be occupying the minds of a great many people. Its principles are being discussed in the press and by many of the people in the British Isles.

The question which occupies me every day is, "Why am I a 'Mormon?'" Let me give a brief answer to that question.

Although my parents and other members of my family are members of the Church of Jesus Christ of Latter-day Saints, that does not account for my being a member. I was born and brought up in the United Free Church of Scotland, and was baptized, when an infant, in that church. During my childhood days I naturally attended the church of my parents; but, as I grew older, I became a worker in several denominations. I was never influenced by my parents to attend any particular church, after I grew old enough to judge for myself. I have been a member of the Church of Jesus Christ of Latter-day Saints for nearly six years, and during that period I have received some persecution. But our Savior said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven," and I am proud to be numbered with those who are spoken against for the truth.

Previous to my becoming a member of the Church, while I was connected with other religious bodies, I was far from being satisfied, as they did not teach the principles of the gospel in its fulness. I naturally concluded that there was something wrong. Believing that our heavenly Father answered the prayer of an

honest heart, I asked in prayer that I might be directed to the true Church. For some time, however, I did not receive an answer to my petition, and I concluded I was not yet in a fit condition to receive the gospel in its fulness. After a few months, however, a "Mormon" elder came to my home with a tract. My father asked the elder to come in, and, after a conversation, he invited him to come back in the evening and meet his family. I bless the day I was privileged to meet that "Mormon" elder; for, through thorough investigation, I found that at last this was an answer to my prayer.

"Mormonism," so-called by the world, is the same in every detail as the gospel taught by Christ, restored to earth through the instrumentality of the Prophet Joseph Smith.

When the Savior and His apostles had passed through this sphere of action, the people gradually drifted into unbelief, until they had completely departed from the true principles taught by our Lord and His disciples. Since these were the existing conditions at that time, one can only conclude that the gospel in its fulness, with authority to administer in the ordinances thereof, was no longer upon the earth. In the Revelation we read that while John was on the Isle of Patmos he had a vision. In the vision he says, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

Why should it be necessary to restore the gospel if it were on the earth at that time? I know that the angel spoken of has come to earth and restored the gospel in its fulness, with all the gifts and blessings to be had through living up to the laws and ordinances. "Mormonism" is the only living force whereby man can get back to our heavenly Father's presence. That is why I a "Mormon," for the Church of Jesus Christ of Latter-day Saints is the true Church, and I wish to be a member of it. It is the means whereby I can receive an exaltation in my Father's kingdom, if I live worthily and endure to the end.

Glasgow. CATHERINE K. H. HOOD.

WHAT hinders that now, everywhere—in pulpits, in lecture-rooms, in houses, in fields, wherever the invitation of men, or your own occasions lead you—you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation?—R. W. EMERSON.

MEN of the noblest dispositions think themselves happiest when others share their happiness with them.—JEREMY TAYLOR.

WINIFRED GRAHAM REPLIES TO OUR "OPEN LETTER."

WINIFRED GRAHAM (Mrs. Theodore Cory) has honored us with a reply to our "Open Letter," which appeared in the *Millennial Star* of the 8th of February, this year. Her communication was addressed to an esteemed friend, Mr. Percy Percyval, London, who kindly forwarded it to us, and we take great pleasure in publishing it in its entirety, as we have received it:

"To Mr. Percy Percyval, Hotel Metropole,
Herald-Republican Correspondent, Brighton,
Trafalgar Square. February 24th, 1917.

"Dear Sir:—I am keeping the *Herald-Republican*, and the other literature you kindly gave me, and there is one thing I envy the 'Mormons,' and that is their bathing, of which you told me in detail, of the buoyancy and grandeur of their Great Salt Lake. I adore swimming, and it is quite my favorite form of exercise. here and at Hampton Court, and at various spas, and, as you have suggested, I would like to visit that State some time in the future, and see the country. It was a pleasure seeing someone from Salt Lake City.

"I wrote to the President of the anti-'Mormon' Society of Liverpool at once, asking him if a 'debate with the elders appealed to him?' to which he makes reply, as follows: "A quiet, friendly debate would simply mean a falsified report in "Mormon" and pro-"Mormon" periodicals, without the slightest chance of replying. We have for years repeatedly challenged "Mormon" elders to debate in public the subject of "polygamy." I have interviewed and handed challenges to the "Mormon" leaders and elders in Liverpool, Birkenhead, Wigan, and Nottingham; but each and every one has refused a public discussion and to face the public, which is what our society is most anxious to obtain, and the only one we will consent to.' I have quoted Mr. Peel's extract from his letter, word for word.

"I have no objection to your quoting that I have a copy of a pass, signed by President Joseph F. Smith, President of the 'Mormon' Church. This pass to Salt Lake City is made 'payable to Oscar J. White'—a 'Mormon' elder—and I am amused at the 'Mormons' saying they 'never give a Paid Pass to girls to go to Utah,' as I have a copy of one before me now, which was printed in the *Daily Express*, London, and a Liverpool paper, a few years ago, when the same argument came up in the press. It is for £21 8s. 6d., issued to a Lancashire girl, whose address is given.

"A lady journalist has just completed a long interview with me for an Australian paper. I am glad to know that your Salt Lake *Herald-Republican* can be purchased at Daw's Agency, 17 Green Street, Charing Cross Road, London, and hope to watch your articles and learn all I can about the capital city of Utah thereby, and will look forward to another visit from you at any time.

"In an 'Open Letter' to me, controverting what I am reported to have said, the editor of the *Millennial Star* ends his first paragraph with,

'The evidence is before us.' It is, and this is my reply to his letter. I refer him to my *Popular History of the Mormons*, published in 1913, compiled from unimpeachable sources, on the subject of 'Polygamy." He shelters himself under the old umbrella of 'the "Mormons" have dropped it.' Not until the United States' authorities confiscated its property, did the 'Mormon' Church refuse to openly perform polygamous marriage ceremonies, regretfully stating that it was necessary in order to get their property back. *It was, however, never expunged from their doctrines.*

"If any doubt exists as to this, it can be confirmed on the highest 'Mormon' authorities. See the *Religious Systems of the World*, published by McMillan and Co., in which Elder James H. Anderson, of Salt Lake City, in upholding and propounding 'Mormonism,' says, 'One feature of our religion that has been attacked, is plurality of wives.' He proceeds to uphold and justify this 'feature of their religion.' If the 'saints' were honest enough to proclaim this 'feature of their religion,' they know what the result would be. They carry out their Patron Saint Brigham Young's advice. His words were: 'Feed your would-be converts with the milk of the Bible, before giving them the meat of polygamy.'

"It is by the milk of the Bible that they get hold of our girls; the meat is in the future, when safely entrapped at far off Utah.

"(Signed) WINIFRED GRAHAM (MRS. CORY).

Mr. Percy Percyval accompanies the Reply of the Lady Novelist with this information:

"I have received the following reply to the 'Open Letter to Winifred Graham (Mrs. Theodore Cory),' which was sent me, as the London correspondent of the *Herald-Republican*, published in Salt Lake City, Utah. Mrs. Cory entertained me at tea at her home, 'Old Place,' Hampton Court, and gave me the first copy of her new book for review. Mrs. Cory turns out to be a wealthy, middle-aged English lady of Tudor parentage, born at St. Albans. Unfortunately, Winifred Graham (her maiden name) has never visited that grandly beautiful city of Salt Lake, and when I explained some of its beauties to her, being an ex-resident of Zion, she was much astonished, when I told her of the 'Mormons' abstaining from tea, coffee, and tobacco; and I explained thoroughly that a 'Mormon' note is always 'above par' in New York, or any banks, and of the contentment and happiness of the people there. This lady is most intelligent, and happily married, living where Bulwer Lytton once resided, and cares little for money, having plenty; but she believes the 'Mormons' are still practising polygamy, and favors deportation of their elders from England. The trouble is, as I have found by an impartial investigation, that her information comes second-hand, and did she but once visit Utah, she would soon see how grand that State is in its mineral, political, and social status now, and would change her mind. I spent an hour explaining to them the grandest bathing in the world in the Great Salt Lake, gave her much literature, and told her of the circulation of the *Millennial Star* among the Latter-day Saints all over the English-speaking world. She and her auditors listened attentively, and I hope my visit and interview with her, which happened just at this opportune time, will be productive of good."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 15, 1917.

EDITORIAL.

MRS. CORY'S REPLY.

In another part of this issue of the *Star*, the reader will find a communication from Winifred Graham (Mrs. Theodore Cory), offered as a reply to our "Open Letter," recently addressed to the Lady Novelist in refutation of certain charges against the Church, credited to her by a contributor to a Manchester weekly publication. We accord space to her rejoinder, with pleasure, for we are perfectly willing to give to our readers her side of the story, such as it is, and let them judge for themselves as to its merits, or demerits. The readers of the *Star* are intelligent men and women, capable of forming their own conclusions. Such is the effect of the Gospel of Christ upon the minds of those who accept it and receive the Holy Spirit of promise. It fills them with light, enables them to discern between truth and falsehood, and makes them independent thinkers and reasoners.

We have no doubt that the fact that first will strike those who peruse the reply of Mrs. Cory impartially, is, that it is no reply at all. They will notice that she carefully avoids almost every point made in our "Open Letter," and only adds new charges to those already refuted. But that is hardly fair. It is too much on the order of the famous controversy between the wolf and the lamb in the fable. In our "Open Letter" we denied the allegation that so-called "Mormon" proselytism is engaged in during the war "on a scale which is the most far-reaching ever undertaken," and we made a candid statement concerning our missionary work. Mrs. Cory ignores both the denial and the statement. We asked for some information concerning the alleged threatening letters the lady is said to have received, with a view to ascertaining whether any "Mormons" had written them. Silence is the only answer vouchsafed. In view of the suggestion that expulsion be tried on the "Mormons," we asked whether Prussian methods are now recommended by British anti-"Mormons." No answer. We called attention to the fact that, if the quotation from the *Ready References* is correct, it was from a book prepared before plural marriage had been made illegal in Utah, by the decision of the Supreme Court, and we challenged anyone to prove that a single case of plural marriage had been entered into with the sanction of the Church authorities, since the Manifesto of President Woodruff. Mrs. Cory also ignores this important question, on which her cause

must stand or fall. Of course, it may be very convenient, in a discussion, to keep silent when you are urged to substantiate your propositions, and you know that you are unable to do so, and it may be wise, too, but to ignore the arguments of an opponent is not to refute them, and silence is not a reply, any more than reckless charges and irrational ravings are proofs.

Mrs. Cory, instead of replying to our "Open Letter," endeavors to make a point in her favor by repeating the story of an anti-"Mormon" agitator who cries bitterly because, as he alleges, he has been unable to find a "Mormon" elder willing "to debate in public the subject of polygamy." How that story can help her is not clear.

When plural marriage formed part of the social system of the Church, and was practised to a very limited extent—which was a great many years ago—the elders did not refuse to debate the subject with responsible, and, we may add, respectable opponents. Dr. J. P. Newman found that out in 1870, when he came to Salt Lake City, from Washington, for the express purpose of routing the Church on that subject. The great "Mormon" Tabernacle was thrown open to him, and Orson Pratt met him before an audience of many thousands. Three long sessions were held, and when they were ended, Dr. Newman, tired and beaten to a frazzle on every point, including his stronghold of Hebrew scholarship, knew that "Mormon" elders were not afraid of a debate.

But there is absolutely no reason why they should accept a challenge to discuss that subject *now*, either publicly or privately. As far as the Latter-day Saints are concerned, plural marriage is, as the late Judge Zane once expressed it, a "dead issue." Why should they discuss the dead past? Right here in England men and women have been burned at the stake, beheaded, imprisoned, tortured for their faith. Would any clergyman of the Anglican church care to accept a challenge to debate the right or wrong of such acts of persecution in the past? Surely "Mormon" elders are justified in declining to discuss an issue of the dead past, especially if the challenge comes from anti-"Mormons," with evident hostile purposes in view. They do not teach plural marriage, and they do not practice it, and they have no interest in defending it. St. Paul directs Timothy to "refuse" to entertain "profane and old wives' fables," and to withdraw from anyone who is "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth" (I. Tim. 4: 7; 6: 4, 5). Most people will admit that this inspired advice is as applicable to-day as it was when first penned. The world does not need fruitless discussions about past issues; it needs the gospel of the Redeemer, which is the only power of salvation from the abyss of strife and bloodshed, of ignorance, servitude, crime, and misery into which it has fallen.

Mrs. Cory also endeavors to make capital of what she calls a "paid pass to girls to go to Utah." She informs us that she has the copy of one signed by the President of the Church, and made payable to an elder, and also the copy of one issued to a Lancashire girl.

As we have not seen the "passes" referred to, we are unable to say just what they are, or whether they are mere phantoms; but this we can affirm with full knowledge of the facts, that the Church does not issue passes for emigrants. The Church pays the transportation home of elders who are honorably released after having been in the missionary field for a long time without salary or pecuniary recompense of any kind. Sometimes people in Utah send for relatives, or friends, in Europe, and advance them the cost of the ticket, in part, or the whole of it. In such cases the money may be forwarded through a consul, an emigration agent, or through the post office, and sometimes a sender may prefer to pay the amount he desires to send, at the office of the President of the Church, with a request that it be forwarded from that place, perhaps by cable. This is then done, as a matter of accommodation. But this is not issuing "passes." What a rush there would have been, before the war, for "passes" to America, if such had been issued by anybody.

But this is entirely beside the question, and we do not propose to let Mrs. Cory sidetrack the main issue by waving mythical "passes" before our eyes as danger signals. The charge made was that girls are "sent" to Utah, presumably by the Church, and that when they "land" there, their friends and relatives never hear from them again. Their names, it was said, are changed, and they are prevented from escaping by a net-work of spies. That clumsy, downright wicked, false tale was credited to the Novelist, and that is what she, as a lady, ought to disclaim, or prove. Even the issuance of "passes," would be no proof that girls are "sent" to Utah for improper purposes, and held as prisoners there.

Mrs. Cory, we are glad to notice, is not devoid of humor. She gives us to understand that she has the evidence before her (on the subject of plural marriage, of course), and that anyone who doubts this can find it in one of her own books. That is amusing. It reminds us of a little episode on an American railroad. A commercial traveler had a "pass," and the conductor asked him to give some proof of his identity. "How do I know," the official asked, "that you are the person to whom the pass was issued?" The gentleman was in a dilemma, for he was far from home, and no one on the train knew him. But he was resourceful, and so he took from his pocket a photo of himself, and said to the conductor. "This identifies me." The railroad man saw the joke, and let it go at that, but to accept a book written in a partisan spirit as an "evidence" of the truth of a verbal statement of the author, would be too funny for anything.

Our contention is that the Church has not in any way sanctioned, or countenanced, the contracting of marriages contrary to law, for more than a quarter of a century, and that is the simple, unassailable truth.

There is no necessity for following any further the disconnected sentences of the communication under review. Mrs. Cory, it seems, has never been in Utah, and knows nothing about the "Mormons" except what she has learned from anti-"Mormon" sources. She is, therefore, not a competent witness. Her evidence is all hearsay and personal conclusions. We would suggest that the estimable lady try to become acquainted with some of the prominent members of the Church here, and see with her own eyes their beautiful home life, and their efforts to rear their children in the fear of God and keep them pure and uncontaminated. She might also endeavor to make the acquaintance of some of the young girls and young men who have embraced "Mormonism," and learn for herself whether they have become better or worse, morally and intellectually, through association with the "Mormons." She might even make a study of some of the young elders who have left all that was dear to them, in order to spend two years, or more, in a foreign land, among strangers, for no other purpose than to bear testimony to the truth which is precious to them. If she is a judge of human nature at all, she would soon discover whether these boys are the monsters that anti-"Mormon" distant relatives of Nero and Caligula would have us believe them to be, or whether they are, indeed, pure and innocent, such as no good girl need to fear to associate with. If Mrs. Cory would adopt this course, and study her subject as any conscientious investigator would do, she might become a competent witness, entitled to speak with authority. We do not fear investigation. We ask for it, for we know that truth can stand any test to which it may be put, and that "Mormonism" is truth.

GEORGE F. RICHARDS.

RELIGION OF THE CABINET MINISTER.

AN American publication, quoted by the *Literary Digest* for February 17th, this year, notes that Mr. Lloyd George is the "first Nonconformist in actual membership with a Free Church to be Prime Minister" of Great Britain. The same publication also gives the following information regarding the religious affiliations of the Premier and other members of the Cabinet:

"Mr. Lloyd George is a Campbellite Baptist. Mr. Bonar Law, a son of the Presbyterian manse, is a Wee Free Presbyterian. He gets his name 'Bonar' from his father's admiration for Rev. Andrew Bonar, a well-known Scotch clergyman. Mr. Arthur Henderson is a Wesleyan Methodist lay-preacher, and a leader of

the Brotherhood movement. Sir F. E. Smith was brought up in Wesleyan Methodism. Austen Chamberlain has family links with Unitarianism. The Minister of Munitions, Dr. Addison, is a Presbyterian. George Barnes, the Pension Minister, and one of the products of the labor movement, is a Congregationalist. The Postmaster-General, Albert Holden Illingworth, is a Baptist. John Hodge, the Minister of Labor, is a Wesleyan Methodist. Gordon Hewart, the Solicitor-General, had early associations with Congregationalism."

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference was held at "Deseret," 152 High Road, South Tottenham, London, N., March 3rd and 4th, 1917. There were in attendance: President George F. Richards, of the European mission; President Francis M. Skinner and Elder John M. Brown, of the Norwich conference; President James G. McKay. Elders William J. Loosle, William Payne, Jesse W. Lloyd, and Arnold G. Holland, of the London conference.

Three regular sessions of the conference, a Priesthood meeting, and a baptismal service were held. All the meetings were well attended, both by the saints and friends from every branch in the conference. All the meetings were conducted by President James G. McKay.

The first session of the conference was opened on Sunday morning at eleven o'clock. Singing, "Welcome, welcome, Sabbath morning." Invocation by Elder John M. Brown, of the Norwich conference. Singing, "We are marching." Sacrament memory gem (14th chapter of St. John), repeated by the North London Primary class. Brothers Herman Stulz and Henry J. Stagg officiated at the Sacrament table. During the passing of the Sacrament the song, "Little children love the Savior," was rendered by the South London Sunday School. Morris Lee (Holloway Sunday School) recited the Articles of Faith. The Stratford Sunday School sang, "Our Angels." Little Muriel Winder recited the 1st Psalm. Song, "Sweet Sabbath School," was rendered by the South London Sunday School. Albert Willmott repeated the Sermon on the Mount. The Sittingbourne Sunday School rendered a selection. The South London Sunday School recited the Articles of Faith. Sister Doris Rumble rendered a solo.

President George F. Richards then addressed the congregation. He said that time would not admit of individual comment on the parts rendered, but, as a whole, he considered the program an excellent one, and well rendered. He then proceeded to relate some of the biographical history of President Charles W. Penrose as an example to the boys and girls, showing that it is possible for some of the Latter-day Saint boys and girls in London to come to

prominence in the Church. He said that President Penrose was born in London, eighty-five years ago, and obeyed the gospel when he was eighteen years of age. He was studious as a lad, and has been all his life, and was very earnest in serving the Lord. He spent more than ten years in active missionary work before going to Zion, and has since filled three missions in this land. President Penrose has occupied many prominent positions, ecclesiastical and otherwise, besides the high position he occupies at the present time. To come to such prominence, and receive such honors, one must be willing to make sacrifices for the cause, and must be devoted, trustworthy, and valiant. The aim must be placed high, and the motive be to glorify the name of the Lord and His truth in the earth.

Singing, "Love at home." Prayer by Elder Arnold G. Holland.

There were one hundred and sixty-one people present.

The afternoon session commenced at 2 o'clock by singing, "We thank, Thee, O God, for a Prophet." Prayer by Elder William Payne. Singing, "Israel, Israel, God is calling."

Brothers Herman Stulz and Edmund W. Wheatley officiated at the Sacrament table.

Elder William J. Loosle was the first speaker. He spoke of baptism as being essential to salvation. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). This was the reply given to Nicodemus, and no man on earth has been given the power to change this ordinance. Jesus said that a man could not even see the kingdom of God except he be born of the water and of the Spirit. Again, baptism by immersion is the only true mode of administering this holy ordinance. The apostles of Jesus baptized in no other way. The Scriptures give sufficient evidence therefor.

A duet, "Lead kindly light," was rendered by Brother William J. Joliffe and Sister Edith Seaich.

President Francis M. Skinner, of the Norwich conference, who was the next speaker, said that in the Seventy-sixth section of the Doctrine and Covenants we are given to understand that there are three distinct glories. He then proceeded to explain them, and pointed out the necessity of all striving to attain the celestial glory.

Sister Ivy Faulkner rendered a solo, "I will not forsake thee."

President George F. Richards was the next speaker. He proceeded to show that this is the dispensation of the fulness of times, and, because of its importance, the Lord would, naturally, reserve for such an important event as the restoration of the gospel and the establishment of His Church and kingdom, one of the noblest of His sons. The Latter-day Saints believe that this was done, and that Joseph Smith was chosen, before he was born, for the great mission he was to accomplish, just as Abraham, Jeremiah,

and the Savior Himself, were chosen. The fact that Joseph Smith began his ministry as a mere boy, is an evidence in support of the claim that his was a divine calling. The speaker quoted from I. Cor. 1: 26-29, as follows: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." If the world rejects Joseph Smith as a Prophet because of his humble beginning, they may just as well reject, on the same ground, Enoch, Moses, David, Samuel, the apostles of the Savior's day, and the Savior Himself. Joseph Smith, like the prophets who preceded Him, was in the hands of the Lord as clay in the hands of the potter, and the Lord moulded and made him one of the greatest prophets the world has ever known, as his works clearly attest.

Singing, "Though deep'ning trials." Prayer by Brother George Duncan.

The evening session commenced at 6 o'clock by singing, "What was witnessed in the heavens?" Prayer by Brother Henry Beer. Singing, "True to the faith."

President James G. McKay then announced the reason for the absence of President George F. Richards, and presented the names of the general and local Church authorities, all of whom were unanimously sustained.

Sister Grace Tout Pugh beautifully rendered the solo, "Abide with me."

Elder John M. Brown then addressed the assembly. He commented on the exercises of the morning session, and proceeded to show the necessity for the sheep in the fold being well cared for. Elder Brown referred to the incident of Jesus admonishing Peter to feed His sheep. These apostles, he said, had the authority to administer to the sick, the poor, and the needy. The same authority is given those commissioned to preach the gospel and administer in the ordinances to-day; but we cannot expect to receive a blessing unless we keep the commandments.

Elder Jesse W. Lloyd followed. Speaking upon the apostasy, he read the hymn, "What was witnessed in the heavens?" What became of the gospel during the dark ages? It was taken from the earth. We have had only that taught by men. We read in the Scriptures: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people" (Rev. 14: 6). We declare that this angel has flown, and that Joseph Smith was the instrument, in the hands of God, to establish His kingdom for the last time. No other person or

persons claim to have received this message proclaimed by the angel, and foretold by John the Revelator.

A solo, "Feed my sheep," was rendered by Brother Ralph Pugh (Hammersmith branch).

President James G. McKay then addressed the audience. We are living, he said, in a most momentous time. If we are not chosen out of the world, then all our efforts are in vain. President McKay related the story of the persecution of the saints and the prophets of the Lord since the time of the first gospel dispensation. The same spirit that existed in former days, is rampant in the earth to-day. He continued by showing how much moral and physical courage was necessary in this dispensation, and gave many examples of such courage. He spoke of the leadership in the world's history gained by men who had stood by truth and right, even without any assistance, save it be that from the Lord. Many times has the standing of the Church been tested in the courts. The Church has suffered no end of injustice, but the time is fast approaching when the Lord will cut short this injustice in righteousness. President McKay strongly urged the saints to prepare to stand the trials they would be called to undergo. The kingdom of God will triumph, and our cause is just.

Singing, "God be with you till we meet again." Prayer by Brother William A. Carrol.

There were two hundred and forty-one people present.

Priesthood Meeting.

A Priesthood meeting, to which the lady missionaries had been invited, was held on Saturday, March 3rd, at 7:30 p.m. President McKay welcomed those present. Encouraging reports were given of the work in the various branches, although many of the local brethren—in one locality fifty per cent.—were in the service of the country.

President George F. Richards expressed his pleasure at being able to attend another conference in London. He said that the reports made by the various branch presidents, give evidence of activity and progress. He spoke of the responsibility resting upon the members of the Church to labor for the salvation of others. There have been three hundred and twenty-six lady missionaries set apart in the British Mission during the past six months. Too many of these have been inactive. Each one should do some work every month, so as to contribute to the whole. If many are working, and only a little is done by each, the aggregate will be considerable. The local organizations should be kept up where possible, and all should try to aid the good work in some way. We should not lose sight of the fact that there are but few elders left in the mission, and but few local brethren to carry on the work. Those who are permitted to remain at home should be

willing to carry extra burdens, and the sisters should have a desire to assist in every way possible.

President Francis M. Skinner urged all to follow after the examples of the leaders. We cannot hope to gain a reward if we fail in our mission here on earth.

WILLIAM J. LOOSLE, Clerk of Conference.

FROM THE MISSION FIELD.

A New Organ.—President Charles M. Coleby, of the Lowestoft branch, writes that the Saints in that branch have just bought a new organ. They are grateful to the elders and Saints in the Norwich conference, who, through their generous contributions, have enabled them to make this improvement.

Releases and Appointments.—President Israel C. Barlow, of the Manchester conference, was honorably released on the 5th of March, 1917, to return home. Elder Wilford F. Burton, who was transferred from the Sheffield to the Manchester conference on the 26th of February, 1917, succeeded Elder Barlow in the conference presidency at the date of his release.

Baptisms.—On Sunday, March 4th, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N., when seven souls were baptized into the fold of Christ, and immediately afterwards confirmed members of the Church. Local Elders William T. Hawkes, Norman Smith, and Edmund W. Wheatley officiated. At the water's edge President James G. McKay made a brief address upon the subject of baptism.

Branch Organized.—President James Gunn McKay and Elder William J. Loosle recently visited Hammersmith, and organized a branch of the Church there, with Brother Ralph J. Pugh as president, Alfred Frogley as first, and Frederick Pratley as second counselor, and Sister Grace Tout Pugh as organist. Instructions were given by President McKay, and the brethren showed an earnest desire to make the organization a success.

CONTENTS:

Greetings from Zion ...	... 161	Editorial: Mrs. Cory's Reply ...	168
Why I am a "Mormon"...	... 164	Religion of Cabinet Ministers ...	171
Winifred Graham Replies to our Open Letter	... 166	Minutes of London Conference	172
		From the Mission Field	176

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.